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either occurring during menstruation or in the interval or else during pregnancy only, and are dependent upon the sympathy between all the organs of the body as excited by the pathological changes occurring in the reproductive organs. Pressure upon the ovaries can produce or can stop convulsions. Here we may refer the reader to certain aspects of hypnotism and the so called "hypnogenic zones." Dr. McKenzie has shown that nasal disease is dependent on genital irritation. The deductions are plain, viz.: that the reproductive organs are in nervous connection with various parts of the body, and hypnotism which has received much light from comparison with the phenomena of normal sleep, ought also to be viewed from the sexual standpoint. The school of hypnotists (Nancy) that interprets the phenomena as forms of true sleep, also state that men are as susceptible as women. The belief of the mesmerists that women are the more susceptible may in part be explained by their methods, which in many instances lead to scandal. In this connection we may naturally consider the subject of ecstasy.

Ekstasen des Menschen. MANTEGAZZA. Jena, 1888, pp. 461.

Ecstasy is defined as a worship, a giving up of the will to the dominance of an emotion; but that emotion should be of an elevating sort. Examples are: the different sorts of love and friendship, patriotism, self-sacrifice, religious vision, contemplation and prayer; esthetic raptures in relation to music, color, symmetry, etc; the intellectual ecstasies, as displayed in eloquence, action, pursuit of truth, science or philosophy, and in mental creation. The ecstasies of animals are connected with sexual reproduction; the love songs and love bowers may also be referred to. Among children is found the ecstasy of play and motion which may be termed "muscle drunkenness." Home sickness, joy, love of solitude or of society are brought under the categories of ecstasies. Friendship is a "Luxusgefühl." Love is a necessity growing out of the union of parts needful to form a complete man. The soul is sexed as well as the body, and soul union may be felt to be earthly. The work is poetic and beautiful as a literary production, but hardly as valuable as his anthropological studies. The same author's "Hygiene der Liebe" and "Physiologie der Liebe" are not the equals of the "Ekstasen," neither from a scientific nor from a literary standpoint. The effects of ecstasy when excessive are injurious to health. Among abnormal ecstasies is to be classed that artificially produced, which in its lowest phases is presented as alcoholism, morphinism, etc.

These phenomena have important bearings on many of the problems of sex which we cannot now stop to point out. The craving for stimulants has very evident analogies with the impulses accompanying perversions of the sexual instinct, of which a word:

As in its normal development love between the sexes is the most charming and universally attractive of human emotions, so in its perversions it is the most disgusting and repellent. The abnormalities have received a certain amount of attention from alienists, but the amount of information as to normal action which the study of these states can yet furnish is insufficient to justify a detailed consideration of them here. Those desiring to pursue the subject further may be referred to the following:

De l'inversion de l'instinct sexuel. CHEVALIER. Paris, 1885.

Die krankhaften Erscheinungen des Geschlechtssinnes. TARNOWSKI. Berlin, 1886.

Physiologie de l'amour. GLEY.

Le fétichisme dans l'amour. BINET. In his *Études psychologie expérimentale.* Paris, 1888.

Psychopathia sexualis. KRAFFT-EBING. Stuttgart, 1887.

The chief points of interest to psychology may be very briefly summarized. These pathological cases show that the emotion normally felt toward an individual of opposite sex may suffer change in its whole character, or may be transferred (together with the feeling of shame and the whole complex of associated feelings) to an individual of the same sex, to a lower animal or even to inanimate objects, including corpses, and be felt with reference to such things alone. Cases of all degrees between the normal and these remarkable extremes are found. In many cases it seems as if sufficient knowledge at the start might have prevented their development. These conditions arise through anatomical lesions or defects, through disease (especially disease or breaking down of the central nervous system), by congenital tendency and by direct acquirement. Some have speculated that the mind is sexed and may be of opposite sex from the body. Others look to the principle of atavism, similar things being wide spread in the customs of lower races, and having had parallel even among the more cultured people of antiquity. The efforts of the mediæval church for the eradication of lust by the separation of the sexes in convents and monasteries frequently resulted only in its transformation. The work of Krafft-Ebing is at present the most complete upon the subject, bringing in the anthropological as well as the pathological aspects of the question. Binet finds a latent possibility of these perversions in normal people, in that they tend to give exaggerated importance to subordinate matters, which in his term is "fetishism." Cases of perversion are rare with savages, and, he believes, occur chiefly with those persons who allow imagination to replace a sensation by an image, a process allied to the tendency to abstraction. We now turn to a consideration of the anthropological side of the subject.

L'instinct sexuel chez l'homme et chez les animaux. TILLIER. Paris, 1889. pp. 300.

The author introduces the subject with this thought:

The organs of the body have reference to two great ends, one the preservation of the individual, the other the preservation of the species. The latter is the more important function, the former being subordinated to this end. Then follow chapters on the origin of sex, fertilization, the reproductive instinct, the sexual instinct, etc., etc., most of which we have incorporated in its proper place. He considers that Darwin has stretched a point in supposing the females exercised a choice of the males, the acts of "courtship" tending rather to excite passion. Perversion of sexual instinct are often seen among animals. The subject of animal marriage concludes the zoological portion of the book. Both polygamous and monogamic families exist among the animals, and each sort may present social or solitary methods of life. The necessity for rearing the young, in order that the species might be properly maintained, required the development of those psychic powers, that unite the members of the family, and the members of the troop. How wonderful the psychic powers of such colonies as the bees and ants are is well known. In apes the physiology and psychology of sex closely resemble those of man. The basis of sex love among men is reproduction, and among savages exists as such and nothing more. The successful fertilization of the ovum by artificial methods shows that the psychic accompaniments are not biologically necessary, but are the activities of a developed psychic organism. The following elements have been important in developing present conditions: (1), the standard of beauty leading to ornamentation and pomadization; (2), the sense of shame in connection with the public gaze—the result of education, as witness the innocence of children; (3), the authority of parents and parents-in-law; (4), the necessity of rearing the offspring, at first